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THE NATURE OF PRAYER

RELIGIOUS experience centers in prayer the essence of which consists in the conscious communion of a finite spirit with the infinite Spirit. There can be no real religious experience without prayer. Men pray instinctively. But whether one is to find access to God in prayer or not, depends largely upon a right interpretation of God and of the true nature of prayer and the answer which it is proper to expect from it. That prayer which alone has the promise of being heard and answered, on no condition save the one condition of faith, is prayer for spiritual things. It is our privilege to take everything to God in prayer; and if we pray in faith, God will always hear us and answer according as he sees is best for us. But it is what we pray for, rather than how much we pray, that is the real test of spiritual power in one who prays, and that determines most largely whether or not it will be a prevailing prayer. It is possible for one to go often to God in prayer, to pray long and for many things, and yet be a very low type of Christian, provided the burden of his desires and prayers is for things temporal, such as health and wealth and friends and success in matters pertaining purely to this life. These things all have their place in prayer; but they are secondary and subordinate; and a prayer that is monopolized by such things to the exclusion of the moral and spiritual will likely be a prayer that asks and receives not, because, in what it omits, if not in what it contains, it asks amiss. The prayer that is a pathway to God, and need never fail of a speedy answer, is that of the soul that hungers and thirsts after righteousness, and the burden of which is, whatever else may or may not be included in it, for spiritual blessings, for "the kingdom of God and his righteousness."

—WILBUR FISK TILLET, in "The Paths That Lead to God."

Week of Prayer—January 2-9

ON THE HORIZON OF THE CHRISTIAN CHURCH

AMERICAN BIBLE SOCIETY BUDGET FOR YEAR

Representatives of eighteen of the leading denominations in the United States of the Advisory Council of the American Bible Society, including Arlando Marine of Brooklyn, representing Friends, met at the Society's headquarters, Bible House, Astor Place, New York City, December 1st for the purpose of conferring with the officers and the Budget Committee concerning the Society's financial program for the coming year. The askings for 1927 amounted to \$1,202,243, but since the estimated income amounts to \$1,087,000, the latter figure was agreed upon as the budget. Many expressions of appreciation for the Society's care in managing its finances were given. The Council was unanimous in its appreciation of the work of the Society and in its desire to see the churches contribute more largely to the support of its work. The American Bible Society is the only national and world-wide Bible producing and distributing society located in America. It is the recognized agency of American churches for the work of translating, producing and distributing the Scriptures for missionary purposes both at home and abroad.

CHURCH COOPERATION WITH THE Y. M. C. A.

The three-year-old movement to bring the Church and the Young Men's Christian Association into closer working relationship has enlisted twenty of the national evangelical church organizations in the United States, all of whom have appointed commissioners to confer at stated times with representatives of the Association. Eighteen of these denominational bodies have also appointed standing committees on cooperation with the Y. M. C. A. The General Counselling Commission of the Churches, meeting this year for the third time, added to its rolls two Negro denominations. With such additions the commission now represents a church membership of more than 17,000,000 in the United States and Canada, served by approximately 96,000 pastors in 119,000 churches. This is in

addition to the cooperation that has existed for years between Y. M. C. A. secretaries and missionaries sent out by the various denominations. The General Counselling Commission, which has been considering all phases of the youth problem, is said to be regarded by the various church bodies as one of the most important factors in the "utilization and unification of all Protestant forces." Its members include representatives of these denominations: United Presbyterian, Southern Presbyterian, Reformed Church in America, Northern Presbyterian, Protestant Episcopal, Methodist Episcopal Church South, United Lutheran, Evangelical, Methodist Episcopal, United Brethren in Christ, Congregational, Northern Baptist, United States Reformed, Disciples of Christ, Christian Church, Society of Friends, Methodist Protestant, African Methodist Episcopal Zion, Colored Methodist Episcopal, and the African Methodist Episcopal. Relations between the Churches and the Young Men's Christian Association in small cities and rural communities have improved in recent years, according to the results of a survey presented to the commission. The change in conditions was generally credited to the increased use of automobiles.

GERMAN ENDEAVORERS ACQUIRE A HOME

During the war the number of Christian Endeavor societies in Germany increased from five hundred to more than a thousand, and since the close of the war another five hundred societies have been added to the roll. The German Endeavorers have a large staff of field secretaries, consecrated men and women who are seeking to bring the young people of their country into vital contact with Christ. Recently the German union purchased a beautiful and commodious mansion at Woltersdorf, near Berlin. The property contains a hundred rooms, and will provide ample accommodation for the offices of the union, as well as living quarters for the staff. The building will be used as a Holiday Home for Endeavorers, and a training school for Christian Endeavor leaders. Rooms will be set apart also for lodgings for young tourists. The sacrificial love of the German Endeavorers has already provided \$25,000 toward the purchase of the property, but the total cost will run to \$125,000.

OKLAHOMA MAN GIVEN RESPONSIBLE POSITION

Harold M. Singer, of Oklahoma City, Oklahoma, Executive Secretary of the Oklahoma Christian Endeavor Union and President of the International Christian Endeavor Field Secretaries' Union, has been elected Mid-West Secretary of the United Society of Christian Endeavor, the international, interdenominational organization of Christian Endeavor societies in North America. His new position will give him an advisory relationship to all Christian Endeavor state organizations in the middle west. He will act as the representative of the United Society of Christian Endeavor and will assist, as requested, in building and promoting state programs. He will maintain headquarters at 314 Empire Building, Oklahoma City, and will divide his time between the Oklahoma Christian Endeavor Union and the United Society of Christian Endeavor.

TRIALS OF CIVIL WAR FOR THE TRAVELER

The distances in China are vast, and the civil war has not helped transportation. It required two months of travel for six delegates from the Chengtu Y. M. C. A. to reach Tsinan for the tenth national triennial Y. M. C. A. conference and afterward to return to their homes. Until three weeks before the opening of the conference, the military authorities would allow no civil traffic on the railroad line to Tsinan. Yet 360 delegates from even such remote cities as Chungking, Yunnan, Canton, Kirin, and Antung, as well as Chengtu, managed to arrive in time for the opening of the conference, held to commemorate the fortieth anniversary of the founding of the first Student Christian Association in China. Tsinan, the meeting place, is situated at the foot of Taishan, the mountain on which rests the tomb of Confucius.

Needed—

\$65,601.41

During the past seven months the Foreign Board has received \$31,002.13 to apply on its working budget of \$96,603.54.

Payments to the fields are in arrears. Generous prompt giving is needed. Your missionaries look to you for your loyal support. Give through the regular church channels.

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Through the Year With Twelve World Heroes

READERS may recall that a year or more ago we announced a world hero essay competition to be conducted in the schools of this and foreign countries under the auspices of the National Council for the Prevention of War. A New York Friend, Clement M. Biddle, offered the sum of twelve hundred dollars to be awarded to the twelve best essays on world heroes, the decision to be made by a jury of twelve distinguished educators and eminent citizens of the country. Both the writers and the judges of the essays gave due consideration to the following three essentials of heroism: nobility of character; fearless and self-sacrificing devotion to a great cause; constructive work for humanity of a permanent character. Founders of religions and persons now living were excluded from the competition. About one thousand schools and a half-million students took some part in the study and essay writing, but the actual competitors who qualified numbered 195 schools in the United States and 368 in foreign countries. Approximately 6,800 school votes were registered representing about 282,000 students. The twelve names of the 609 candidates nominated, which received the highest vote were chosen in the following order, the names of the winning schools and writers being given:

LOUIS PASTEUR

WILLIAM SCHUYLER PETTIT,
Burlington High School, New
Jersey.

ABRAHAM LINCOLN

ALICE JANE WATSON, Burling-
ton High School, New Jersey.

CHRISTOPHER COLUMBUS

ALMA KATHERINE FREDERICK-
SON, Jefferson High School,
Portland, Oregon.

GEORGE WASHINGTON

VICTOR JULIUS MIDDLETON, Cen-
tral High School, Grand Rap-
ids, Michigan.

BENJAMIN FRANKLIN

JOHN E. LAKE, JR., Oskaloosa
High School, Iowa.

WOODROW WILSON

ALFRED BENNIS JACOB, George
School, Bucks County, Penn-
sylvania.

FLORENCE NIGHTINGALE

PRUDENCIA MARIA BRYAN,
Aguadilla High School, Porto
Rico.

JOAN OF ARC

FLORENCE MILDRED CONNELL,
Academy of the Holy Family,
Baltic, Connecticut.

SOCRATES

JACQUES REYNALD, Ecole des
Roches, Verneuil - sur - Avre,
Eure, France.

JOHANN GUTENBERG

PAUL EDOUARD PULH, Ecole de
la rue Hugo-de-Senger, Plain-
palais, Geneva, Switzerland.

DAVID LIVINGSTONE

KATHLEEN MONTGOMERY, High
School for Girls, Pretoria,
South Africa.

GEORGE STEPHENSON

GARABED H. ASSARLUKIAN,
American School for Boys,
Samokov, Bulgaria.

has involved, have obviously been of immeasurable worth to those who have in any way participated. In order that this value may be focussed and conserved, the National Council for the Prevention of War has done a fine thing. It has arranged the twelve winning essays, each under 200 words in length, and the portraits of the twelve heroes, in a beautifully printed two color calendar of thirteen sheets 11 by 18 inches, bound together at the top and provided with a cord for suitable hanging. The portraits selected for this calendar were chosen with the expert advice of the Division of Prints of the Library of Congress, and the finest of workmanship has been devoted to the engraving. These exquisite calendars may be had from the National Council, 532 Seventeenth Street North-west, Washington, D. C., or from our own Book and Supply House at Richmond, for fifty cents each or three copies for one dollar. We are giving this praiseworthy enterprise editorial attention because of the fine possibilities it has for helping to raise the level of public thought as to what constitutes true heroism and the highest type of public service. This calendar hanging in our homes and in the schools, libraries, churches and business offices of the country will serve as a constant reminder that true greatness is measured, not by exploitation and conquest, but by sacrificing service for the common welfare. Accordingly it appeals to us that our Peace and Good Citizenship and Literature Committees and our young people's groups might well take up the work of promoting the general distribution of this attractive Calendar of World Heroes.

Youth Makes Impressive Selection

MORE and more, as we review the names chosen by the youth of the world as the greatest heroes of history, are we impressed with the list selected. We are impressed with its omissions as well as with its inclusions. Found wanting are the Alexanders, the Caesars and the Napoleons. Any such list made out a few generations ago would probably have included them. Standards of appraising greatness are changing for the better. The opening sentence in the essay on the high hero is revealing and suggests the new heroism of peace. It is to the effect that Pasteur in the realm of science saved more lives than Napoleon destroyed in all his wars. There is not one great military leader and conqueror among the twelve. Washington was a capable general, to be sure, but he was not a professional soldier and is not listed for his military prowess. On the other hand, the laurels go for victories of peace, as won by the scientist, the statesman, the emanci-

The by-products of such a study of the world's noblest characters and greatest benefactors as this competition

pator, the navigator and the discoverer, the philosopher, the inventor, the nurse, the saint and the missionary. How very different is all this from acclaiming the victor at Blenheim as portrayed by the poet, Southey:

"And everybody praised the Duke,
Who this great fight did win."
"But what good came of it as last?"
Quoth little Peterkin.
"Why that I cannot tell," said he,
"But 'twas a glorious victory."

Evidently the little Peterkins of the world are still asking the same insistent question, and getting no more satisfactory answers, are passing up the Dukes and the Generalissimos for worthier heroes:

Furthermore, the list appeals to us as significantly international, inter-religious and inter-political. France, Germany, Italy, England, Scotland, the United States and

ancient Greece are represented, as well as are widely differing political and religious points of view. "Although the members of the Committee of Award had no clue to the origin and authorship of the essays," said Dr. Augustus O. Thomas, the chairman, in announcing the results, "it was gratifying to discover that five of the twelve prizes went to students in foreign countries and that five of the twelve winning essays were written by girls. (Why shouldn't they be?) It is an interesting and really remarkable coincidence, that the prize for the best essay on David Livingstone went to a student in the High School for Girls in Pretoria, South Africa. A girl in the Roman Catholic parochial Academy of the Holy Family won the prize for her essay on Joan of Arc." This breadth of selection should help to extend our horizons of appreciation and better prepare us to qualify as world citizens.

This Do and Live

BY RALPH E. KNIGHT

DURING the past eight years much effort has been made through peace treaties, conventions, and conferences to put at rest the emotions of fear and hate that were aroused during the world war. And we may dare to believe that some considerable progress has been made toward an international understanding and a warless world. Of one thing certainly, people have had their minds disillusioned: that war to end war attains its purpose.

After all, is not education what we require? Education, and yet more education in a world-wide application of the central teaching of Christ. Jesus stated as twin commandments first in importance of all law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This is what we have from the record of Matthew and Mark. Luke records reference on a different occasion to these same primary laws.

A certain teacher of law cunningly sought to get the better of Jesus and he asked him, "What shall I do to inherit eternal life?" Since the question made reference to the ultimate end of existence it was the most important question ever asked. And we might expect that the answer given would describe the most important occupation or vocation of life. We should notice in particular that the answer given did not describe any creed or mould into which we must cast our thought. Jesus proved himself to be the master teacher in that he led his questioner to answer his own question. "Why, you are a lawyer; how do you read and interpret your own law? What do you say?" And the lawyer went back in memory and unerringly selected a statement from Deuteronomy and another from Leviticus and putting them together he had the two primary laws. "Very well," Jesus replied, "this do and thou shalt live." (If people today would live in time and in eternity they must do the same.) But the man was a skilled lawyer and he saw a technical point where differences of opinion might arise. So he raised the further question: "And who is my neighbor?" We should be grateful to him for raising this question even though his motives may not have been the best, for it states the issue over which the peoples of earth are differing today. The reply of Jesus to this question was the parable of the Good Samaritan. "My neighbor" is defined by the parable as being (1) anyone with whom I in my journey through life may chance to meet or have communication; (2) anyone whom I may know to be in need; (3) anyone whom I may know I can help. The definition eliminates such excuses as (1) racial and religious difference—a Samaritan ministered to a Jew presumably, from Jerusalem, (2) cost in time, (3) cost in

money, (4) cost in danger to life. The following definition understood with strict literalness summarizes Jesus' parable in answer to the question: "Thy neighbor is anyone whom thou canst aid and bless."

We sometimes wish we could choose our own neighbors. But we can not. They move in and they move out. Everywhere in our travel and business we come upon them, both the pleasant and the unpleasant, and if we would be true to our own end in life we must be true to them as neighbors. Today our neighborhood is not marked out by the distance of a day's journey on foot or in an ox-cart. Developments in means of commerce, travel, and communication have made conditions such that people living on the far side of the earth are as near to us as though they were within our own dooryard. So our definition of neighbor is, geographically, far extended from what it was in Jesus' day.

How much of the world have we received as our neighborhood through development of the bonds of love, heartfelt sympathy, and recognition that our interests are mutual? How successful have been even the most skilled practitioners in strengthening and extending these bonds of neighborliness? Has development in the spiritual ways and means of neighborliness kept pace with development in the material ways and means of neighborliness? The apparently clear answer to this question is the fear and concern of many. When sixty years ago the first telegraph cable was laid across the Atlantic between Ireland and Newfoundland the first message transmitted by it was of significance equal to the event. The message was this: "Europe and America are united by telegraph. Glory to God in the highest; on earth peace, and good will toward men." When two continents are brought into such close communication as is created by the telegraph cable it is high time that the peoples on both continents join in prayers and labors to the end that on earth there shall be peace and good will toward man. Otherwise there are certain to be growing complexities and rivalries which will breed ill-will and mutually destructive forces. It was the laying of this first Atlantic cable which inspired our poet Whittier to write his verse:

"For lo, the fall of ocean's wall,
Space mocked, and time outrun;
And 'round the world the thought of all
Is as the thought of one."

The ideal in material developments expressed by these words has been largely realized. The ideal in spiritual developments suggested by them is still far from realization. We have the physical equip-

ment to make us neighbors. But we have not the willingness to be neighborly. Peoples of earth are still holding out for the idea of absolute national sovereignty and the right of their nation to engage in war in defense of their rights and their interests. In other words people are still willing to imperil the whole of civilization in the hope of securing a few immediate national gains. Truth continues to live in the words of warning spoken by Woodrow Wilson: "The sum of the whole matter is that our civilization cannot survive materially unless it is redeemed spiritually."

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do and thou shalt live."

New Providence, Iowa.

Peace in the Pacific

BY ROY C. VOTAW

Roy Votaw is a Whittier, California, Friend, a graduate of Whittier College in 1925, and is now engaged in Y. M. C. A. work in Honolulu, T. H.

IN Hawaii some of the great problems of the world, problems of industry, race, social adjustment, religion and peace are under the microscope. The difficulties of the Pacific area are found in this inter-racial melting pot. Perhaps one of the greatest problems facing Hawaii and the Pacific is that of the maintenance of peace.

How can we best obtain security? The official answer of the United States is easily discovered when we find here in Hawaii the largest military outpost of the nation outside of the mainland. The local territorial legislature maintains a Reserve Officers Training Corps in the leading schools of the islands, namely: McKinley High School and the University of Hawaii. Since it has been the writer's privilege to work with the boys of McKinley High, this problem of military training has been under his close observation.

Is there any real security after all in force? Why should we be compelled to take R. O. T. C. training? Can a Christian go to war? These are a few of the questions some McKinley students are asking. McKinley High School with over two thousand students of various racial ancestries is the largest school in the islands and in many ways one of the most important high schools in the world. Having as most of them do a background of the Orient, and yet with American ideals and loyalties, these students are an ideal group to feel the pulse of that higher patriotism, Christian internationalism. These students with the right sort of ideals may be able to interpret the East to the West and the West to the East.

Many world travelers pass through Honolulu every week. Often they stop over for a few days in this Crossroads of the Pacific. While here few of them fail to see McKinley or University students drilling and must often wonder if this is the best means the United States can take to bring about Americanization. What attitudes do our visitors from the Orient form while here? Do they find a spirit of Christian friendship or do they find a spirit of suspicion and a feeling of insecurity as shown by the presence of the Army and Navy and even by the compulsory military training?

There are few Friends in Hawaii but there is a growing number of those who cannot reconcile participation in organized murder with Jesus' way of life. A few of the high school students have become pacifists after a study of Christ's Sermon on the Mount. Hawaii needs the spirit of Jesus Christ. Hawaii can become a great cosmopolitan Christian radiating point. There are those who believe with Tennyson, "More things have been wrought by prayer than this world dreams of."

With most articles the readers are through when the reading is finished but I hope many will consider this merely a stimulus to some definite Friends work. Letters to Mr. Carey, principal of McKinley High School in Honolulu; Dr. Dean, president of the University; Governor Farrington and to the legis-

lature may help remove this burden of military training from these splendid American citizens of Oriental ancestry. In closing let us consider a short article by a McKinley Senior, Kotaro Nonaka.

RELIGION AS A RESULT OF THE WORLD WAR

Once and for all, the war has shown the nations that might does not make right; that love is stronger than force. Immediately after the great struggle the nations seemed to be friendly; but nevertheless, in a few years certain of the prominent officials of European countries again became rather selfish and wanted to "grab" as much as possible for their respective nations when it came to making settlements. This is still shown by the unrest in Europe today, and unless things change another great war may result in a few years.

But the common mass of people have changed some of their ideas of religion and they are no longer willing to satisfy the selfishness and militarism of a select few who are usually responsible for war.

Great numbers of people, and prominent people in world affairs, have stated definitely that they will not take part under any circumstances, if another war should come along. The war and its horrors and "devilish" propaganda have made people turn to the greatest of all teachers, Jesus, and from him they are trying to find how to solve the great problems of the world. He alone has practised what he preached and he alone is the one who can show us the way, the truth, and the life. If the nations would follow his teachings, there would be no wars. When he said, "Love your enemies," he did not mean that we should go to an enemy and say, "I love you." That would only infuriate a person. It is for our own good and peace of mind that we should love enemies. I believe that people are beginning to see this and as soon as the majority realize it, wars will be a thing of the past.

Entire disarmament would probably be a dangerous thing and few people would be in favor of it; but the majority of people believe that we are going entirely too far in the way of preparedness. If you prepare or look for a fight, you are very apt to get one. Think of all the money that is wasted for war purposes and what could be done with it in the way of education and civic improvement!

The war, with all its bad effects, undoubtedly had some good effects, in that it united us more closely and made us see that force is futile. It has made us seek for more "abundant life." It has made us overlook narrow denominationalism, prejudices, narrow beliefs and such things; instead we are looking toward the essentials, to Christ himself, the only hope of the world! Why argue and dispute about evolution, the Virgin Birth, the truth of some of the stories in the Bible when there are so many noble things to do and believe?

"Blessed are the peacemakers for theirs is the Kingdom of God," has a new significance and meaning to us since the great struggle.

Compensation

Surmount each steep and rugged place when met;
For at the top the view is worth all cost;
An obstacle o'ercome, though it exhaust
One's energies, gives courage for the yet
To be encountered task, and strength to get
A firmer grasp upon those things, if lost,
Must mean defeat; for when the crag is crossed,
The compensations banish all regret.
'Tis under pressure, one can always do
Best work, when energy is spurred to meet
Demands for concentration of the mind
To will the deed, and see the effort through,
Until the glories of the vision greet
The eyes, with values for the heart entwined.
Richmond, Indiana.

JOHN R. WEBB.

I wish to say that the young people of today are not anti-religious. We know enough about history to know that religion is universal. We know enough of Scripture to know that religion is inherent. * * * * We, the young people of today, wish also to say to you that we are not anti-Christian. We have carefully canvassed all the possible religions of today, of the past and of the present, and are convinced that the only religion that is real, that is rational, that is practical, that is fraternal, and that is spiritual, is the religion of Jesus Christ.—DR. JOHN McDOWELL.

Baltimore Yearly Meeting Steadily Moves Forward

From the advance proof sheets of *The Interchange* are here gleaned some of the activities of Baltimore Yearly Meeting of Friends held at Baltimore, Maryland, November 10-14, with some personal impressions that may help interested Friends, not privileged to be present, to appreciate something of the work done.

One who attends any Yearly Meeting for the first time is sure to gain certain definite impressions, and such was the experience of a New England Friend present. Upon arrival one is at once charmed with Homewood Meetinghouse, thoroughly modern and up-to-date in equipment, the plan and furnishings of the building being in harmony with Quaker ideals of simplicity and dignity. There is restfulness of line and color too often missed in places of worship. One is impressed with the spirit of eager cordiality which seemed to pervade the entire sessions, and with the breadth of interest represented. On one evening, thoughts were directed toward home mission work among the Indians; on another, attention was turned to activities in England presented by Lucy Gardner, who told of the three years work and education preceding the conference known as C. O. P. E. C. At still another time Mildred E. White told of the Friends Mission in Palestine.

Among the visiting Friends who contributed to the deeply spiritual atmosphere of the gathering were Blair and Kate Neathy and Lucy Gardner from England, Tom A. Sykes from North Carolina, Alexander C. Purdy, Elbert Russell and Fred E. Smith, field secretary of the Five Years Meeting. Frank and Phariha W. Stephens from Richmond, Indiana, were also among the visitors.

The thing of real spiritual value, writes one, is to attend the devotional meetings, or periods of worship, and to find there new life to take back home. What could be more inspiring than to sit in a meeting of devout Friends and to feel "His presence in the midst;" to worship in spirit and in truth with the leadership of Murray S. Kenworthy or Elbert Russell or Tom Sykes. Hearing Murray Kenworthy speak of what the prayer life could mean to a person, the fellowship and communion with God which it gave, opened for one new trains of thought and purpose. Fred Smith reminded Friends that one way to accomplish things in the local meetings was to have an objective and a spirit of cooperation among the membership. Nothing stands in the way of those who are willing and anxious to grasp an opportunity to do the will of God and to work in the local church and community. Elbert Russell's message on "Love your enemies" gave new insight into that thought and a greater desire to help those in need whether interested in them or not.

On Armistice Day, at the eleventh hour, all business was put aside while everyone paused for thought and prayer for world peace. In this half hour Friends saw anew the great necessity for a peace-abiding world and resolved to put forth more effort in peace work. They recalled the joy that came to the civilized world when peace was declared; they tried to consider honestly the results of this peace, this country's refusal to assume its share in the post-war settlements, and the present aggressive program of the military arm of the government. The following day, W. Blair Neathy showed the fallacy of a "war to end war" in a thought provoking sermon from the words "Satan cannot cast out Satan." The Meeting passed a minute approving the ratification by the Senate of the Poison Gas Protocol.

As a unit of the Society of Friends, Baltimore Yearly Meeting is a great experiment in religious democracy. While sustaining its traditions in which all can share, there is an effort toward greater efficiency through committees, executive board and secretary and the placing of some responsibility upon each member. The simplicity of business procedure where all may discuss their problems with perfect freedom and the sense of the meeting is embodied in a minute by the clerk acceptable to all, commends itself to the interested visitor.

Matters taken up that were of most general interest were the recognition of a group of Friends, consisting of members of the various branches, at Cornell College, Ithaca, New York, and an invitation from Virginia Quarterly Meeting to hold the Yearly Meeting within their limits in 1928. Although there was hesitancy on the part of a few to whom the idea was entirely new the sense of the meeting was very favorable and it was decided to accept the invitation and plan accordingly to hold Yearly Meeting in Virginia in 1928. With the heritage of which the Yearly Meeting has a right to be proud, with insight and judgment tempered by years joined in some fine alchemy to a forward look and responsiveness to new ideas and challenges, the outlook for the future is bright with promise. Many changes have been brought about during the past five years. Leadership has been encouraged and is being strengthened so that the concerns of Friends a few years ago are being lived out by younger men and women of today in greater numbers and with greater efficiency than in other years. The Meeting is realizing more and more the value of organization and concerted action.

The problems that formerly were cared for by voluntary initiative or momentary appointments are now cared for by those who have received a well-studied commis-

sion from the church, and who are continually making careful investigation along their specialized lines of work. There is an earnest endeavor to encourage concerns, devise plans and create machinery that will get results regardless of tradition or any demand for uniformity or conformity to set standards. There is the wisdom of age and long successful experience as yet unmarred by physical weakness, and there are those with the culture and learning from the best universities, men and women in the very prime of life giving their energies to the work of the Master. There are also ever-increasing numbers of young people and children anxious to be used in the church.

With a developing leadership and a policy that is sufficiently flexible, and a purpose that is genuinely sincere throughout most of the meetings there is an ample field for all efforts in service. Meetings are demonstrating their value to the communities and are being trusted with their confidence. City meetings are finding avenues for enlargement and those in rural sections are developing their fields. With the available resources, the Yearly Meeting stands on the borderland of better things.

A BETTER SOCIAL ORDER

A group of twenty-five Friends from different parts of England and representing considerable varieties of viewpoint met at Jordans last month to discuss the ethical problems involved in the use of the strike method. The meeting was the outcome of a concern on the part of a few Friends who felt that the time had come when this question should be faced, and thus there came together a group who are genuinely seeking for light on a complex problem. Members of the groups were united by a common desire to work for a state of human society which would take away the occasion for strikes, but there was considerable diversity of opinion as to the morality of the method of strikes and lockouts within the existing industrial order. They came unitedly to see that "strikes and lockouts cannot be isolated from the whole struggle for the proceeds of industry. Trade Unions and Employers' Federations will each strive for their own hand, and strikes and lockouts will be used as weapons. In condemning these methods we really condemn the system of which they are a part. At the same time, assuming that industry will, for the present, be continued on the basis of a relation of employer and employed, we see some hope of growing conciliation if both sides will agree voluntarily to accept a system of arbitration. The end of such a discussion is but a new beginning of work for a better social order in which a spirit will grow up that takes away the occasion of all strikes and lockouts, where labor is no longer a commodity, but is valued in human terms, where the spirit of readiness to give and to appeal to the best in the other man has replaced the struggle for power, and where the gain or suffering of each is the gain or suffering of all."

Influence of Quaker Quality

BY MERLE L. DAVIS

The name "Quaker" has been long used as a symbol of quality. Quaker Oats is an example of the commercial use made of that sturdy quality which the founders of our denomination established. No American History is complete without an account of the Quakers and the influence of their sturdiness on the foundation and growth of the colonies and the early Federation. Not a few important educational institutions of today find their beginnings in the annals of Quakerdom. In the biographies of great men who have had Quaker ancestors, this fact is generally mentioned. Public speakers of today point with pride to the fact that a grandfather or mother, aunt, uncle or a distant relative was a Quaker, because of the quality which this name represents. In recent years Quakers again have lived up to that historic reputation by the quality of service rendered during and after the World War. The whole record from the early history of the denomination is one of which our church has a just reason to be proud and which should be zealously guarded as members of historic families seek to maintain the standards of the past.

To one who tends to generalize and who can detach himself from the enthusiasm or depression of local activities, comes the question as to whether or not the Quakers of today are maintaining their historic position by influencing society in such a way that future historians will universally record, as in the past, the influence which our church exerted in the development of society in the twentieth century. Only time can remove the activities of the present far enough away to allow us a proper perspective of the whole. We can now see only the local influences, but knowing that the whole is composed of its parts this does give us some idea of that larger influence. In looking at these local contributions we find many evidences that future historians will record in their printed pages the influence of Quaker Quality on society. The stand that Friends took on war in 1917, backed by the noble service rendered in the Reconstruction Work, the contribution to education through some of our educational institutions which are keeping in the forefront of American colleges, the increased development and influence rendered by some of our churches in preparing themselves to serve society of today in a larger way, and the places that some of our most active members are filling in reform movements and in the business and political life of the people, all tend to confirm our belief that the word "Quaker" still stands for "Quality."

We can of course find some negative influences—some local churches, educational institutions and individuals that have ceased, if they ever began, to contribute to this historic reputation of Friends. And there are

times when waves of unnecessary discord and feeling between groups and sections tend to take away from and neutralize the constructive forces. All these are to be regretted and constant effort should be made to eliminate them.

Being a missionary, the writer is particularly interested in the relation of this question to the work that is being established in these new fields where our church is just beginning to be known. Will the future historian of Africa, Cuba, Jamaica, Mexico and Palestine record the influence of our church as an outstanding factor in the development made during the twentieth century? Will the nature of the work begun and the standards of the institutions established by the Board in the formative period of this work and the quality of the men and women attracted, be such as reasonably to assure a work which will be noted for its outstanding quality?

Without doubt there are both positive and negative evidences and what might be true of one field might not obtain in another. But limiting ourselves to the field with which the writer is best acquainted, Cuba, and observing our work in comparison with that being done by other denominations, especially in the development of the educational work, it appears that there is an overabundance of negative influences, and that the future historian, if he makes any mention at all, will record our work as mediocre, due to the fact that we grew up to a certain point and then ceased to grow while the other denominations have continued their growth. This difference has become so noticeable that one of the Friends missionaries, who has been on the field from the beginning, recently stated his conviction that "we cannot expect to come up to what the other denominations are doing."

Shall we as Friends become known on the mission fields as a church whose work is superficial, inferior and barely struggling along for existence or are we to maintain a work of superior quality? Are we going to be satisfied with toys or are we going to work with man-sized tools? Shall we remain complacently on the dock, waving our handkerchiefs in farewell greeting to the other denominations as they sail on in their ships of progress, growth and development? Shall we continue to sing in adulthood the child's song, "You in your small corner, and I in mine," while others have moved out of their small corners and with the progress of time have occupied larger fields in more efficient and thorough ways?

If we are not to develop this inferiority complex, in Cuba at least, some marked changes will have to take place in the tendencies that have developed during the last five years. The growth and development that once marked the work here must again

be continued if the name "Quaker" is to stand for "Quality" in the minds of these people. While we use every effort possible to maintain a quality type of work, and within our limited conditions are able to do so to a certain extent, yet when we meet in interdenominational circles we have a depressed feeling for we realize that for them "Quaker Quality" is not a synonym for "superior quality" and when we see their growth and development we realize how far behind we are getting when we should be in the lead. To pull out of a state of mediocrity takes courage, strength, leadership, devotion, cooperation and sometimes important changes, but not to do so is unworthy of the name Quaker.

Some of the forces that are working against the proper development of this field are doing so in the effort to build up institutions and the church work in the States, which certainly should be built up, but it should be borne in mind that the success of the whole depends on that of its parts and this is one of the parts that go to make up the whole. If we are to maintain our historic reputation for "Quality," the Quakers here must make an important contribution to the development of society.

PACIFIC ESTABLISHES UNIQUE AWARD

Pacific College makes a number of awards every year to students who have won distinction in some form of college activities, athletics, oratory, scholarship, etc. This year a committee, composed of three members of the faculty and three representatives of the three upper college classes, will make a unique award to some member of the Freshman class. This will be the Wilbur Elliott Memorial Award and will be given to the student who, in the judgment of this committee, has made the greatest contribution to the Christian activities during his Freshman year.

Wilbur Elliott, in whose honor the award is being offered by the members of his family, was a member of last year's Freshman class and was prominent in various forms of student activities, especially in the Y. M. C. A. He was drowned May 23 in the surf at Neskowin, where he was enjoying a week-end trip with other members of the Freshman class and Sophomore class. In honor of his life in college and academy this award is being offered by the family, with a desire to stimulate those activities in which Wilbur Elliott served so effectively.

Wilbur Elliott was the youngest son of Milo P. and Olive Gilbert Elliott. His two brothers, Meade G. and Paul S., and his sister, Mary K. Elliott, are all graduates of the college and were prominent in its various student activities. Wilbur was active in student affairs, athletics, public speaking and many other lines, but it is the work which he did in the Christian activities of the college which is particularly commemorated in this award.

Universal Week of Prayer

January 2-9, 1927

To Members and Congregations of The Five Years Meeting of Friends:

In co-operation with the Christian forces of this country and the world, we call upon Friends to join us in observing the first week of the new year as a week of prayer. In keeping with the editorial in last week's issue of THE AMERICAN FRIEND we will thus be "putting first things first." In the following considerations for intercession we are following the general outline offered by the Commission on Evangelism and Life Service of the Federal Council of Churches, but have included suggestions applicable to the situation faced by us as Friends. We trust that pastors and local leaders will bring this call to prayer to the attention of our Meetings as a great spiritual opportunity big with spiritual possibilities. May we enter the New Year in a spirit of thanksgiving, confession and prayer.

THE UNITED PROMOTION COMMITTEE.

CALLS TO PRAYER

Monday, January 3rd

GOD AND OURSELVES

THANKFULNESS for Jesus' revelation of God as Father, as a God of Love, and as forever at work in the creation of a better world. Thankfulness also that God has created us in his own image, with capacity for growing more like himself.

CONFESSION of our indifference and lack of effort to know God; of our love of ease, our neglect of prayer, our half-hearted service.

PRAYER that we may know God better in our own experience, as Jesus revealed him; that he will make us able to receive a larger measure of his Spirit; that we may learn to pray as Jesus prayed; and that we may more truly live as he lived.

publications which interpret these needs and provide channels for us to confer together about them.

PRAYER that we and our neighbors may use this world news service to become more intelligent and more Christian world citizens; that we may *read more*, and with *more purpose*, in order that we may be better able to work intelligently with others in response to God's calls to minister to world needs.

PRAYER that America may escape the materialism which threatens her spiritual life and may grow in *spiritual* prosperity and power; that we may continue to respect Jesus more than Wall Street; may value power in prayer more than power in money making. Prayer for our ministers and missionaries everywhere, that they may be used of God to win many lives to revolve about Jesus Christ as their center and life-giving force; and that all Christians may be more joyful in their work.

As Friends let us ask ourselves before God if we are supporting our ministers and missionaries as adequately as we support our doctors and high school or college instructors. Can we truly pray that they may be used of God and then practically tie their hands?

Tuesday, January 4th

SPIRITUAL POWER AND MINISTRY

THANKFULNESS for the Christian church everywhere; for the fact that increasing multitudes both within the church and outside it are being won to Jesus' way of living and are believing in the Father of Jesus Christ; that men of all races and nations are discovering the reality of spiritual life and power.

THANKFULNESS for world-wide news service through printed page, telegraph and radio, which brings to our door the needs of men and work of God around the world; for the religious press, and especially our own

Wednesday, January 5th

NATIONS AND RACES

THANKSGIVING for the many agencies working today to promote better understanding and Christian relations between races, industrial groups, nations, and governments. For that measure of success which the League of Nations has met with in promoting peace and good will.

PRAYER that we as Americans may do all in our power to make our country a help and not a hindrance to good will between nations and races; that we as Friends may read and study more the purposes and plans of all agencies promoting international, industrial and interracial goodwill and steadily increase, the effectiveness of our own committees and Boards on Peace and Race Relations, in directing our own thinking and acting; that we may all resolve to overcome any prejudice in our own hearts against other races, and acknowledge our brotherhood before God. Prayer that we continue to discover and demonstrate by our own living, the *power* of love.

As Friends let us pray especially for the Peace Association of Friends in America, for our Peace Committees in every Meeting, also the Race Relations work of the Board of Home Missions and the American Friends Service Committee.

Thursday, January 6th

MISSIONS

THANKFULNESS that there are no frontiers in God's Kingdom, no "home" or "foreign" fields, for "the field is the world." For spiritual victories and progress in all so-called mission and church extension fields the past year, as reported to us through our Mission Boards and Committees. For Christians in all lands and especially those younger Christians who are preparing for or entering upon, Christian life service in ministry or missionary work.

PRAYER for ministers, teachers, missionaries and all Christians who are in special difficulty just now because of spiritual and political unrest in China, Mexico, America, India and Europe. That we may all share in larger measure God's great love for the world; that we have in our own lives an experience of God so real as to make us willing to sacrifice that we may share our knowledge of him with others! that we may *all* be missionaries, wherever we are.

As Friends, let us pray especially and by name for our own missionaries and representatives in the lands referred to above.

Friday, January 7th

YOUTH'S SPIRITUAL SEARCH

THANKFULNESS for the spirit of testing and search among *young people*.

PRAYER that they may not be satisfied with what some one else tells them about God, but may *continue* to search until they know him for themselves and that upon that knowledge they may build their lives; for our own Young Friends, with black, yellow, brown or white faces, and for their work that they may find in every place, wise and loving counsel, freedom to express and suggest, and may realize their own call to vigorous, radiant, intelligent spiritual life; their obligation to build a future world better than the world today.

For parents, that they may realize their responsibilities in training their children for God.

For all who influence the young people of our land, teachers, professors, writers.

For a blessing upon our homes, and for a rediscovery of possibilities of family worship.

For all Christian work and witness in schools, colleges and universities.

Saturday, January 8th

THE HOME BASE

THANKFULNESS for the ever-growing realization that Jesus Christ is the moral judge of the world, and that nothing is right which he would disapprove.

For the present revival of evangelism and its re-interpretation to include the efforts of every Christian agency which helps to bring men and women into full knowledge of God, fellowship with God, and service with God; for increasing recognition of stewardship of both money and life as a necessary, even vital condition of Christian living.

POWER that every church and congregation may become a power center of spiritual life, where men may find God; that we may all learn the real joy of stewardship as God's partners; and that every committee of every congregation may realize its obligation to serve "as unto the Lord" and not for the purpose of making an annual report; that we may have no idle or indifferent committees and that every committee shall have definite goals and objectives in its work.

As Friends, let us pray especially for all Boards and Committees of the Five Years Meeting, that they also may serve "as unto the Lord," and may be guided both in their usual duties and in preparation for the Five Years Meeting sessions next October.

Sunday, January 9th

WORSHIP

THANKFULNESS for the help which may come through worship together in groups.

PRAYER that all worshiping groups everywhere may discover and experience more and more of the infinite possibilities of worship as fellowship in spiritual communion with God; that we may say less about *what* we believe, and *more* about *whom* we believe; that the church may learn to preach the Gospel of Jesus Christ by word and life in terms that men and women of this age will understand; that the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

Christian Service Far and Near

A News Grist from American Friends Service Committee

In accordance with a recent decision of the Executive Board, the American Friends Service Committee is having meetings of the whole Committee each month, rather than bi-monthly as heretofore. There is so much business of interest and importance in connection with each Section that it was impossible to thoroughly cover the agenda. Therefore, the reports of just two Sections are presented for careful consideration and discussion, with the activities of the other Sections briefly mentioned.

At the meeting on December 16th the Home Service and Peace Sections reported very fully, and a really excellent discussion followed each. The Home Service recommended that the larger Committee endorse their plan for a Student-in-Industry group in Philadelphia next summer, to be worked out along similar lines followed by the Y. W. C. A. and Y. M. C. A. which have sponsored Student-in-Industry groups in different cities for several years. The recommendation was approved, and the Home Service Section is beginning to make plans with the hope that such a group, made up of carefully selected college students and under the supervision of a leader well acquainted with this type of work, will help us to arrive at a better understanding of the Industrial problem.

The Service Committee had also been asked, through its Home Service Section, to arrange for a conference of students who are planning to study industry by means of their own personal experiences next summer. Such a conference was held at Earlham College last September. The committee which called that conference is working for regional conferences next fall, and asked the Service Committee to call the Eastern Conference. This move was approved by the large Committee, and the Home Service Section is encouraged to go ahead with arrangements for such a conference.

The Peace Section reported that its most outstanding piece of work was the holding of a Friends-Negro Peace Conference in Philadelphia on November 30th and December 1st, already reported in Friends papers. Forrester B. Washington, of the Armstrong Association, and Vincent D. Nicholson, of the Peace Section, gave their impressions of the conference. The former pointed out that Negroes are quite indifferent to Peace work, in spite of the rather optimistic viewpoint of both Negroes and Friends who were present at the conference. He feels, however, that inasmuch as the colored race is considerably larger than the white race that such a Peace movement is a significant and worth while effort and should be followed up without delay.

Vincent Nicholson urged us to recog-

nize that it is no easier to win Negroes to a Peace Movement than white people. In spite of the fact that many Negroes believe that they have gained both liberty and economic independence through war he feels that the Negro's present situation in the United States is very largely due to the Civil War. The whole question requires very clear thinking, in order that we may know best how to help this new movement.

The Peace Section was encouraged to follow up the recommendations of the conference by appointing a co-operating committee with the Negroes and arrange to hold regional conferences between whites and Negroes in different parts of the United States.

James A. Norton, reporting for the Finance Committee, urged again that special efforts be made by Friends to raise the funds necessary for the American Friends Service Committee program. During the last few weeks, and for the first time in months, receipts have exceeded our expenditures, which is very encouraging, but that must continue to be the case very regularly in order to insure our carrying out our minimum program.

Anna J. Haines spoke most interestingly to a large group of Friends at 15th and Race Streets on December 16th last. Her subject was "Public Health Service in Russia," and she very clearly brought out that we could give something to the Russians from our experience along the lines of Public Health work and at the same time learn a number of things of very real value from their program.

Rufus M. Jones, almost homeward bound as Friends read this, wrote to the Service Committee en route to Ceylon. They had had a very interesting time in Singapore, where he addressed two meetings, one, a Methodist Prayer Meeting, made up of a medley of races, and the other the High School boys in the Methodist School. The Methodists are carrying on extensive mission school work there which deeply impressed Rufus Jones. After spending Christmas in Jerusalem

they expected to go to Vienna and then to England, intending to sail for home about February. 1.

Clothes for Daniel Oliver's School! Clothes and more clothes! Boys' suits, girls' dresses, coats for men and women. Will Friends please take a personal interest in collecting as many articles of wearing apparel as they can and sending them to the Warehouse, 1521 Cherry Street, Philadelphia, care of Elizabeth G. Marot? The Service Committee is conducting a "drive" for clothes for the many boys and girls and refugees with whom and for whom our friends Daniel and Emily Oliver, and William Bacon Evans are working. We want to do this during the month of January, so that early in February a generous shipment can be sent to Syria. All kinds of serviceable clothing are acceptable. There is a special need for boys' clothing and we hope there'll be a goodly supply of roustabouts! Mark your packages "For Daniel Oliver."

MOSCOW CENTER A NATIONAL MEETING PLACE

Dorice White writes that during the month of October numbers of interesting visitors continued to use the center as headquarters. Dr. James Henry, President of the Canton Christian College and Dr. Johnson of the Union Theological College, from China, called at the center. Anna Haines took them one night to see a Night Sanatorium for factory workers. Then there were three Americans from Japan especially interested in the work for homeless children—a Mr. and Mrs. Wilkinson and a Miss Hamilton from Australia. All three are interested in educational work and in art. Lady Muriel Paget from England was visiting for a short time in Moscow in October. Lady Paget is keenly interested in the public health work which the Russian government is encouraging.

Dorice White told of an interesting trip that a party of visitors in Russia had when they went with Ted Harbey to the Music and Art School at Pushkino, in which he had been especially interested while in Russia in 1922 and to which the Quakers gave considerable help during the hard times. The school, about an hour's journey from Moscow, is beautifully situated in the forest on rising ground above a little river. They visited it on a perfect autumn day when the leaves of the silver birch trees were ablaze of golden glory. The children looked happy in their beautiful surroundings, and healthy and brown after the summer spent in the open air. The contrast was most striking between the condition of the school now and in 1921 when it was struggling for its very existence with hunger and penury. Some of the former pupils had organized a Concert in Ted Harbey's honour. The young son of the manager of the school made a speech expressing gratitude to Ted

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

Harbey and to the Quakers for the help they had given to the school which had carried it through a most difficult period.

When Dorice White sent this report early in November, the Russian winter had descended in full force upon Moscow. Heavy snow had fallen and the ground was so covered with it that even in the city sleighs had replaced wheeled vehicles.

The German Welfare League superintended the feeding of 500,000 school children during the past summer, and owing to the continued state of unemployment, this childfeeding relief work is being extended this winter. The feeding is being carried on in practically all cases along the lines which were worked out when the Friends were superintending the childfeeding work in Germany several years ago.

Last summer the first installment of the two and one-half million marks, appropriated from government funds, went very largely towards increased recreational facilities for the children. This winter the second installment from that appropriation is to be used in feeding the children in the schools.

AN APPRECIATED PROGRAM

God's promise "I will take care of you" has been verified by making a way where there seemed to be none for the little Friends country meeting at Westland, Indiana, in Walnut Ridge Quarter, to push right ahead. Harry Reece was secured as pastor for half time, beginning the last Sunday in September, and he has proved a God send, delivering God-sent messages which are food for the whole week through. The young people's organized Sunday-school class is giving valuable service, and the superintendent, a young man, is lifting the school out of a rut and gives something new and fresh each Sabbath. With the real spirit of helpfulness in the way of music, the young people are putting their best into the orchestra so ably directed by one of the high school professors. A splendid Christmas program was given, December 19, following the excellent Christmas lesson, and as this was not preaching day the full hour was taken with the program. The church was comfortably filled with appreciative listeners. At the close of the exercises, the men's Bible class had a surprise treat for every member in the school and every visitor present. The church, simply decorated, gave a true Christmas atmosphere which, with the real teachings brought out, made the most pleasing occasion enjoyed in a long time. It was the true Christmas spirit prominent. The Sunday that the pastor is not present, some phase of Yearly Meeting work as Temperance, Missions, Peace, etc., is taken up. Once the London General Epistle was read and the young people had one Sabbath.

FAREWELL PARTIES FOR DOLL MESSENGERS

Way Is Still Open for Sending Friendship Dolls to Japan, Says Sidney L. Gulick

"Goodbye, Dollie dear, give my love to all the *good* little girls in Japan," said a four-year old little tot, as she kissed her "World Friendship Doll" farewell and seated her in the little chair on the platform where the farewell reception was being given to a group of dolls starting on their long journey to Japan.

This little tot had been told what to say, but in the excitement of standing before the crowd she had forgotten the exact words and instead electrified the audience by her own formula, in which "good" was her principal idea.

This is but one of many interesting incidents now coming in of farewell parties being held in towns and cities, in day schools and Sunday Schools, by classes in schools, by Girl Scouts, Camp Fire Girls, Girl Reserves and other groups, and even in private homes.

When the full story is received of the happenings in every state of the Union and later of the receptions to the dolls by the children in the schools of Japan, an entire volume will scarcely suffice to tell of all the experiences and expressions of goodwill called forth by these Doll Messengers of Friendship.

One of the most touching stories I have yet heard is that of the little twelve-year old girl in Illinois—stone blind—who nevertheless caught the vision. She not only is sending a doll herself but has stirred up the young folk and the elders too, in her small town, so that unitedly they have already sent off sixty-one of these Messengers.

The city that so far has the highest record of Doll Messengers is apparently sending 700 of them.

We wish to let all friends know that the final date for shipping Friendship Dolls from New York has been extended to

Important Holiday Announcement

"QUAKER BIOGRAPHIES," Second Series, just published in five volumes, comprising twenty-five character sketches; some of them of striking interest, English and American Friends. It is possible to offer these new books at prices much below cost. We suggest them as appropriate gifts.

Price for set \$5.50; postage 14 cents additional to points within 150 miles of Philadelphia.

Illustrated circular sent on request.

FRIENDS' BOOK STORE
302 Arch Street, Philadelphia, Pa.

Friends' Book Store

January 20, and from San Francisco to January 30, 1927. This will allow those who have not been able to take up the matter before Christmas still to have a share in this expression of goodwill from the young people of America to those of Japan.

We crave for every day school and every Sunday School in America the joy and the blessing of sending at least one doll on this international adventure of doll-dom. Even a single doll from a school makes possible an experience for scores of children which they will never forget and which may have inestimable consequences in the years and decades ahead in the relations of America and Japan.

All inquiries regarding this unique project may be sent to the Committee on World Friendship among Children, 289 Fourth Avenue, New York.

How many dolls are going to Japan, many are asking. We do not yet know. We keep hearing of new schools, churches and groups that are doing or planning something. More than ten thousand, however, have apparently started already—enough to assure success; but not till the whole adventure is over shall we know exactly how many Friendship Dolls have gone to Japan and how many children and elders in America and in Japan have shared in this enterprise.

SIDNEY L. GULICK.

SHANGHAI SETTLEMENT

Dr. Elisabeth Shapleigh, an English Friend, who passed through this country during the summer on her way to China again, arrived in Shanghai and began to arrange for a medical house boat service as planned to travel up and down the Grand Canal, but lack of sufficient funds necessitated parttime work in connection with a hospital or in private practice. Through the general secretary of the Chinese National W. C. T. U., an opening for service in connection with the Shanghai Settlement House was offered her. Conferring with Dr. Henry T. Hodgkin and Mrs. Rufus M. Jones, who was in Shanghai at the time, she decided to accept the invitation and become superintendent of the Shanghai Settlement work and open a dispensary in connection with it. This Settlement lies in the mill district of North Shanghai and includes a large house boat population, besides thousands who live in straw shacks and bamboo huts. They are the mill workers, the coolies who draw the rickshaws and heavy loads and do the menial work, as well as the beggar class. The need is tremendous and the opportunity for service unlimited. She hopes to scatter deeds of kindness among those struggling for a mere existence and will appreciate contributions toward this very worthy service, which may be sent to the China Medical Boat Fund, Paul Jones, Treasurer, 383 Bible House, New York City.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

"MINE EYES HAVE SEEN"

Post Christmas realization is the fruit of faith applied. The fact of Christ's birth, long ago at Bethlehem, has stirred our hearts anew as we have been reminding one another, by joyous greetings, of the far-reaching significance of that unique event. God has spoken to men in and through his Son and we have heard, have seen, and have borne witness to the truth that others with us may share the divine gift. To see is to believe and rejoice, and the measure of vision and understanding is indicated by our realization in joy, in fellowship, and in service.

It is one thing to accept the testimony of others, and quite another to see for ourselves and say with the aged Simeon of Jerusalem, "mine eyes have seen thy salvation." Forty days had passed since the birth of Jesus, six miles away, and the news had been conveyed to the faithful who were "looking for the redemption of Jerusalem." But when the child was brought for presentation at the temple, the righteous and devout Simeon, who was looking for the consolation of Israel, was led by the Spirit to see for himself and take into his arms the Savior of mankind. He blessed God and felt that his work on earth was now complete, having seen the Lord's Christ as was promised him. His joy found vent in thankfulness as he held to his bosom the pledge of an accomplished fact. Here was the light for revelation to the Gentiles and the Glory of Israel. Not Moses the law-giver, nor David the great king, but this Jesus, born of a virgin, was the light of peace and joy and hope, a light penetrating the darkness, a light far-reaching and inextinguishable. Prior faith was rewarded by present sight. The sign was fulfilled and he was ready to depart.

But as he looked on the babe he saw beyond the present. Here was one "set for the falling and rising of many in Israel." He would be despised and rejected, but those receiving him would find eternal life and behold the face of his Father in peace. His gospel would not leave men as it found them. They would be better or worse, for by their attitude toward him men would show what they are and, in yielding themselves to do his will, they would be transformed into his likeness. The wise men brought gifts of gold, frankincense and myrrh, to express their love and devotion. They saw; they worshipped; they went forth to serve. Others nearer by failed to see, but the visit of the wise men would attract their attention to their privileges through grace. Some have seen Christ in the midst today; others await our testimony

that we have seen him and have pledged our loyalty to him and his great cause. The following penetrating reflections of G. K. Chesterton are worthy of our careful consideration that others may be helped to join us in saying, "mine eyes have seen:"

"Step softly, under snow or rain,
To find a place where men can pray;
The way is all so very plain,
That we may lose the way.

"Oh, we have learnt to peer and pore
On tortured puzzles of our youth;
We know all labyrinthine lore;
We are the Three Wise Men of yore,
And we know all things but the truth.

"Go humbly: humble are the skies,
And low, and large, and fierce the Star;
So very near the Manger lies,
That we may travel far."

TRAINING QUALITIES OF LEADERSHIP

BY HELEN T. CRAIG

(Given at the Friends Youth Dinner at Muncie, Indiana, held in November.)

In everyone of us lurks the desire to be a leader, a leader of someone else or a group of people. We long for the ability to lead others into a right way of thinking, or to lead a group in some worth while undertaking to its successful completion. In every age and in every line of work this has been true. Those worthy of a place in the history of the world, and in the fiction of the world have had this dream of leadership. Galahad had this desire; Roosevelt had it; and Christ had it. And for them the desire materialized into solid fact.

We all have daydreams and, in our daydreaming, we do great things. We are those who at a crisis, step forward, with the physical and moral courage to say the right word, or do the timely deed, that settles the issue decisively and triumphantly. And nearly always the individual, or the group whom we have lead in our daydreaming, bears the countenances of our own friends. Translating that desire or longing into everyday life, each of us is touching constantly the lives of others—friends, acquaintances and strangers. We cannot help it. Thus we are helping lead others or are molding the character of others. We are building our own personal influence into the future through our direct or indirect personal leading of others.

Again, through purposeful association with the church, with its atmosphere of peace, recreating quietness, culture and general moral straightness, we absorb that

which makes us either good individual leaders, breaking ground for others to follow, or just as strongly makes us cooperative leaders; helping build, by our personal touch, a man or a woman for the ages.

Is there early training for this desire? In the church? How? Where? The church school, the Endeavor society, midweek meeting, Sunday services, Young Friends activities, and special organizations throughout the church give splendid training in the qualities of leadership. There is training in secretarial work; chances for gradual growth as a teacher; in class and church sessions there is ample opportunity for learning the art of being a good listener.

Does one desire the ability to become a public speaker, a lawyer, a diplomat, an orator or a minister? There is a place for that person to learn tactfulness in argument and clear statement of opinions, in the church school and the Endeavor society.

Do we have the ability to make money, to spend it wisely and to save for some larger undertaking later on? Then some class, society or even the church needs us as its financial leader, its treasurer. Do we desire to lead in politics? Do our local and federal governments need better character and keener ability at their heads than do our church school, Endeavor, and church in those who administer their social, and financial affairs? Certainly not. For these same church leaders in church administration may some day become leaders of our government.

And what about the social side of life? By serving on committees, that plan for the comfort and pleasure of others, at parties, suppers and banquets one learns the duties and pleasures of being host and hostess. Social welfare work comes in for its share of training. Taking necessities to those less fortunate than ourselves, or sharing knowledge and giving cheer to those experiencing the dead line of hopelessness trains our hearts and minds to a better understanding. These seemingly small appointments, that come our way, train our qualities of leadership and cause our greater growth into leadership in wider fields of sane politics, teaching, ministry, secretarial or social work—possibly into our life work.

Leadership requires those who think. The church needs leadership. The world cries out for it. Can we think through our own mental, moral, physical and spiritual problems to a successful and right conclusion? Then the church and world have a place for us. The church is a training ground for specific abilities. Gradually it will lead one with ability forward to something greater. Then by purposeful association with the church, accepting its training, we may become capable leaders, either individual or cooperative.

Muncie, Indiana.

For two thousand years it has been overlooked that the recorded life of Jesus ended, not on the cross, but on the mountain.

—MARY AUSTIN.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

NEW PLANS PROVIDE FOR "MEN ONLY"

Editor THE AMERICAN FRIEND:

I desire to call your attention to some changes in the administration of the Moses Brown Fund, which has for ten years sustained the T. Wistar Brown Graduate School at Haverford College. The new plans approved by the Board of Managers provide for the use of the income of this Fund for graduate study leading to the Master's degree at Haverford on the part of men only. By joint use of income from the Moses Brown Fund and from the General Endowment Fund, there have been set up for annual award eight scholarships of \$600 each, for which men graduates of the various Friends' colleges may apply before April 1st of the year preceding occupancy. These scholarships will be available for the college year 1927-28 and may be applied before April 1st, 1927. Moreover, these scholarships of \$600 cover all charges for board, lodging and fees (the tuition itself is free).

Hitherto, in order to profit by a scholarship in the T. Wistar Brown Graduate School it has been necessary for the holder to restrict himself to certain departments of study provided by the Moses Brown Fund. The advantage of the new plan is that graduates may now select any branches of study offered by the curriculum of Haverford College, provided the selection be approved by the Faculty Committee on Advanced Degrees. It is our hope that this plan will result in an enlargement of service to Quaker education in our country.

It is hoped that a number of young men from Friends colleges may seek the advantages offered by these new scholarships. While at Haverford they will live together in the Graduate House and board in the College commons. You will confer a favor by printing this notice in your paper. Correspondence may be addressed to the undersigned.

W. W. COMFORT, *President.*

Haverford, Pa.

IS TOLERANCE THE SOLUTION?

Editor THE AMERICAN FRIEND:

It must be generally recognized that the main thesis of President Mendenhall's article, "Facing the Issue Frankly," as published August 5th, has been neglected throughout the discussion that has arisen from it. In his later article, "Tolerance and Mutual Aid," he stated, "I hope the main thesis of the paper has not been overlooked. I am inclined to wonder if the silence means that all approve the suggestion that toler-

ance is the solution for our present situation; that the only alternatives are the two mentioned: separation which leads to disintegration, and a struggle for dominance, which leads to war; both of these being highly undesirable."

I have hesitated to disagree so widely with President Mendenhall but his suggestion that silence may be taken for approval necessitates this statement from another viewpoint. I am convinced that tolerance of the type that he portrays is as impossible as separation or domination may be undesirable. In his first article President Mendenhall stated, "If we accept tolerance as a solution there would be at least two corollaries. The first is co-operation in activity between or among those who differ in intellectual conclusions. May we not also say that co-operation in worship could follow if there were genuine tolerance? The second corollary is the exchange of views."

Such tolerance doubtless would be possible on the part of those whose views are within a median range or whose convictions are neither well defined nor deeply cherished. But in view of the extremes of present day religious thought genuine tolerance would require clearly defined limits in order to be possible to the orthodox Friend with his authoritative Bible. He could not thus fellowship with those from whom his New Testament instructs him to separate himself. On the other hand the definition of any such limits as would satisfy the orthodox Friend would render the basis of fellowship objectionable to the authoritative conscience of the decidedly liberal Friend. The free exchange of views between frank and clear thinking individuals holding the suggested extremes of thought would preclude Christian fellowship. There might be a truce declared which would result in a form of tolerance but this would not be conducive to true fellowship nor could it admit of loyalty to each other while engaged in the whole-hearted promotion of their widely divergent views. In fact it is extremely doubtful whether this truce could be maintained indefinitely unless one or both parties compromised his convictions and ceased the aggressive promotion of his views in the presence of the other.

Both articles cited discuss the subject as it relates to the Five Years Meeting alone. I see no reason for maintaining this restriction throughout the consideration. The situation concerns in a measure all who bear the name of Friends, classified by the Year Book of the Churches (1923) as follows: "The Society of Friends (Orthodox) consisting of the thirteen Yearly Meetings joined together in the Five Years Meeting

and two other Yearly Meetings loosely affiliated with them, . . . the religious Society of Friends (Hicksite or Liberal); the Society of Friends (Orthodox Conservative or Wilburite); and Friends (Primitive)." There are thus listed organized bodies of Friends distinguished as Orthodox, Liberal, Orthodox Conservative and Primitive.

The action of last Five Years Meeting and of individual Yearly Meetings within its constituency leaves no room for doubt as to the insistence of a large group of Friends that the orthodox position must be maintained. That there is a persistent effort on the part of many others for wider liberty of belief and expression is equally well known although not so tangible in its evidence.

The Five Years Meeting is composed of orthodox Yearly Meetings. The promoters of whatever steps have been taken tending to its dissolution have justified their action by the claim that attempts have been and are being made to liberalize its agencies and activities. President Mendenhall has presented the problem that now confronts us as an organization. May not a realignment of our entire Society be considered as another possible solution?

Let all who hold the orthodox position remain with or join the Orthodox body, likewise the liberals the Liberal body. This realignment would not destroy nor would it create any official body of Friends although it doubtless would create new local meetings. It would not restrict any such affiliated social work as that of the American Friends Service Committee nor would it present to the world against that work as a background the incongruous picture of the professedly peace loving Quakers engaged in the controversies which have been crippling efficiency in all departments of our work.

It requires but little imagination to hear some of the objections that will be offered to this solution: absurd, impossible, impractical, too involved with official positions and property rights in churches and schools, lack of general knowledge and convictions, family ties, etc. Yet the separation of 1827-28 met most of these issues in some manner, too frequently in the heat of contention and the blindness of stimulated prejudices. Adjustments were made under the pressure of necessity. Again it may be objected that this action would prolong indefinitely the existence of the two major branches of the Society which should be united. The possibility of such a union, obviously is dependent on that degree of tolerance which President Mendenhall has advocated. If this is an impossibility likewise the union is impossible.

Finally, in view of the controversial situation throughout Protestantism, Friends have a wonderful opportunity. We have all of the organizations intact with which to effect realignment. The practical difficulties connected with this solution as it relates to one of the smaller religious bodies certainly

(Continued on page 855)

QUAKERDOM · AT · LARGE

Word has been received at the Foreign Mission Board office of the arrival of Elizabeth E. Haviland on her new field of work at Kisumu, East Africa, on November 1.

Western Yearly Meeting and the Five Years Meeting have lost a valuable Friend in the death on December 21 of D. W. Edwards of Indianapolis, following a considerable period of declining health. He was active in his local and Yearly Meeting, being missionary treasurer of the latter, and had for years been Chairman of the Trustees of the Five Years Meeting.

Recognition is coming so rapidly to our literary Friend, E. Merrill Root, that even before our notice in last week's issue was off the press, word came of a new honor won by him. In a general essay contest conducted by the New York magazine, *The World Tomorrow*, his contribution was awarded first place, carrying a prize of one hundred dollars. This justifies our suggestion that his victories of prose are no less renowned than those of poetry.

At least two Friends, Alexander C. Purdy of Hartford Seminary, and Clarence E. Pickett of Earlham College, are actively participating as leaders in the National Student Conference being held this week at Milwaukee, Wisconsin. This conference, held under the auspices of the National Y. M. C. A. and Y. W. C. A., succeeds the great conventions of the Student Volunteer Movement, held once in a student generation.

There appeared in a recent issue of the *Portland Oregonian* an interview with Matilda W. Minthorn of Metlakatla, Alaska, in which she told of the biography she is writing of her late husband, Dr. H. J. Minthorn, pioneer Friends educator of the Pacific Northwest and veteran worker among the Alaska Indians. She has been in the States for some months gathering material for the work. When she asked for official records of her husband's work in Washington, D. C., she was met with the statement, so the *Oregonian* records: "Dr. Minthorn has the finest record ever made by a man for work among the Indians." The Doctor was an uncle of Herbert Hoover.

An unusual event was marked at Winchester, Indiana, December 18, in the celebration of the sixty-eighth wedding anniversary of John W. Pickett and wife, lifelong and active Friends, he having been an elder for 55 years and she for more than forty years. John Pickett, now 91 years old, relates that when a boy working in his father's sawmill near Winchester, he used to see numerous slaves passing on their way

to Canada in charge of agents of the Underground Railroad. Mrs. Pickett's father, Stephen Coffin, was a relative of Levi Coffin, so-called President of this subterranean system whose objective was liberty. During the day more than 200 friends called at the Pickett home in Winchester to greet the beloved couple.

A unique recognition marked the observance of the seventy-third birthday anniversary, December 28, of Thomas Newlin, at Fullerton, California. In anticipation of the event, the Dean of the Fullerton Junior College, of the Faculty of which our Friend is a member, sent letters to various localities over the country in which Thomas Newlin is especially well known through his long and active educational career, requesting autographs of his friends, accompanied by brief greetings of appreciation. These were collected on uniform paper suitable for binding, the attractive friendship portfolio to be presented as a distinctive feature of the birthday celebration. Thos. Newlin has been Vice President of Wilmington College and President of Pacific, Whittier and Guilford Colleges.

Woolman School is planning a series of Conferences for the late winter and spring on the general subject of "Present-Day Quaker Adventures." Two Conferences are definitely scheduled to date. The first will be, February 5 and 6, on "Americans and the Peace of the World," with Dr. Jesse H. Holmes as the chief speaker, giving us the fruit of his recent adventures; the second, February 19 and 20, on "Quaker Testimony for Today," when Alexander C. Purdy will present the subject. This conference is in some sense the key to the whole series. Another conference in March (date as yet not fixed) will be under the leader-

ship of President Thomas E. Jones, of Fisk University, whom many of us know personally as "Tom Jones." Further announcements of these conferences will be made immediately after Christmas.

On December 2 and 3 Oskaloosa, Iowa, was favored with a visit from Lucy Gardner, of England, Secretary of "Copec," while on her way to attend the Federal Council meeting at Minneapolis. Miss Gardner made this visit through the efforts of the Yearly Meeting Service-Peace Committee but under the management of the local Ministers Union. On Thursday evening she addressed a large audience at the Methodist Church. On Friday she was kept more than occupied by a series of appointments to speak. At Penn College chapel she spoke on the organization of "Copec." At a tea given by the Board of the city Y. W. C. A. she spoke, emphasizing the place of women in the governing of the world and the creating of friendly relations between nations. Seventy-five women enjoyed this opportunity to know Miss Gardner. Her closing service was in the Christian Church when she spoke on "The Christian in an Un-Christian World." Her quiet, clear, Quakerly, message was much appreciated by the people of the city as well as by local Friends.

NEWS OF OUR MEETINGS

It has been customary in years past for the choir of the Oskaloosa College Avenue Friends Church to present a cantata at the evening services on the Sunday preceding Christmas. This year "The Christ Child" by Hawley was given. Due to the illness of Helen Hogeboom, professor of singing at Penn College, the choir was trained and directed by Mrs. H. L. McCracken. Rachel Aldrich acted as accompanist.

Mildred B. Allen closed a successful revival meeting in the First Baptist Church, Gaylord, Michigan, December 12, in which many were reconciled with God and found joy in accepting Christ as Savior. Christians were edified and the church has been greatly blessed by her presence and ministry, writes the pastor E. G. Leisman.

Winnesiek Quarterly Meeting of Friends was held at Valton, Wisconsin, October 30-31. The five meetings in the quarter were represented viz., Hesper, Highland, Kedron, Valton and Sawyer, and from the last named two automobile loads came about two hundred miles. Charles O. Whitely was acceptably present and gave helpful messages. Sunday afternoon, Josiah Hockett from Kedron preached very acceptably, he having lived here as a young man when called to

Special Offer to New Subscribers

New subscribers to both *Friends Missionary Advocate* and *The American Friend* may secure the two papers for one year for \$2.35. The regular price of the *Advocate* is \$.75, and that of *The American Friend* is \$2.00. This offer will be open only during December 1926 and January 1927.

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preach. In the evening Arthur Heacock from Sawyer preached an able sermon. The singing of a double quartet, duets and solos added much to the enjoyment of the occasion. Philip and Elizabeth Moon who were song leaders part of the time gave selections on the guitar as also did Cyril Rowe. A free cafeteria dinner was served each day and a social time enjoyed. The Quarterly Meeting was one of the best ever held here.

Charles and Lena Emminger of Ohio Yearly Meeting, held a series of meetings from November 7 to 28, at Wyandotte, Oklahoma, where Westine Lietzman and Dorothy S. Pitman are in charge of our Indian mission work. In their November report, our missionaries wrote as follows concerning these meetings. "Their messages were very helpful to all of us, and their music especially appealed to the young people. Sixteen children, ranging in age from seven to fifteen years, came forward in the meetings. Ten of these were from our own Sunday School. We have been doing some follow-up work with these children and they seem to understand in a surprising way the meaning of this wonderful step which they have taken."

Evangelists, Tilman and Abbie Hobson, of First Friends Church, Pasadena, California, have been holding a revival at Bloomington, Indiana. They desire to remain in the Middle States for several months, holding denominational and union revivals in church, tent or tabernacle, as way opens. Tilman Hobson is the authorized evangelist and organizer for the World-Wide Gospel Team, while Abbie Hobson is an authorized evangelist for the Women's Christian Temperance Union of California. Mail will reach them at Richmond, Indiana, 101 So. 8th Street.

Iowa Yearly Meeting is showing increasing interest in the subject of Peace. The Y. M. Service-Peace Committee has adopted as one of its goals for the year, "study groups in ten meetings." A number of meetings have indicated their willingness to try to organize such groups. Helen Winne-more spoke on Peace at Lynn Grove Quarterly Meeting in October and at Earlham Quarterly Meeting on November 12. She also spoke at Bloomfield meeting (Oskaloosa Quarter) on Nov. 27. Dr. H. L. McCracken has recently visited the meetings at Honey Creek and New Providence, giving a Peace address at each place. On Sunday, December 12, he attended the meeting at West Branch, preaching in the morning and addressing a union service at night on the subject of Peace.

Kokomo Quarterly Meeting was very graciously blest at all of its sessions held at Hemlock, Indiana, December 17-18. The opening meeting on ministry and oversight, held on Friday, was very well attended. The message was given by E. Howard Brown, of Kokomo, reviewing again the beautiful

story of the birth of Christ and admonishing us against any theories of unbelief we might hear. Three visiting ministers were present on Saturday, Richard Newby, Richard Wiles and Orville Cox. The latter delivered a splendid sermon urging us ever onward in the work of Christ. The response to roll call on Saturday was exceptionally good. It is also gratifying to notice that the different monthly meetings are appointing their young people as delegates. The absence of one of our beloved and most faithful members, Sarah De Lon, was very keenly felt throughout Quarterly Meeting. Her words of encouragement and her merry jesting were greatly missed and Friends are praying very earnestly for her recovery. Greetings were sent to her and to Emily Johnson. The Meeting concluded to meet at Union St. Friends Church, Kokomo, Indiana, March 25-26.

By arrangement of Olive Whitely, Quarterly Meeting Supt. of Missions for Oskaloosa Quarter, a missionary conference was held Friday, December 10, at New Sharon, Iowa. Representatives from Grinnell, Oskaloosa and New Sharon were present. Special music was furnished by New Sharon and Grinnell members. The speaker for both morning and afternoon was Edgar T. Hole. His clear presentation of the work of the whole church and the responsibility of the individual for that work was well received. Questions and discussion followed both addresses and indicated real interest and concern on the part of those present. Lunch was served by the women of New Sharon Meeting. On Sunday following the conference on missions Edgar T. Hole attended Oskaloosa meeting, speaking most acceptably at both morning and evening services. On Monday he addressed the students of Penn in chapel hour.

Special Christmas exercises were conducted during the Sunday School hour, by the Friends Meeting of Richmond, Va., December 19, 1926. At this time a Christmas offering was made for the work of the Foreign Mission Board of the Five Years Meeting and the sum of \$56 was realized. An additional offering of \$25 was made by an absent member. Although this meeting is small in numbers there is a marked increase in interest and attendance. The spirit manifested in the meeting is very helpful to those who attend. Any one knowing of Friends who have recently located here please inform Dr. M. F. Woodard, Clerk, 301 S. Boulevard, Apt. 6, Richmond, Va.

The revival at Union Street church, in Kokomo, Indiana, began November 7 and closed Sunday evening, November 21. E. Howard Brown did the preaching and Ruth P. Brown had charge of the music ably assisted by Edna Henderson and the regular choir. The church has taken on new life, many dedicating their lives anew to the service of Christ. Twenty young people ac-

cepted Christ and eight came into membership by request. The Christian Endeavor is doing splendid work and the young people are found in large numbers in the regular services of the church. Splendid programs were rendered both by the choir and Sunday School at Christmas time. The choir on Sabbath evening, December 19, and the Sunday School on Tuesday, December 21.

December 12 was Foreign Missionary Day for the First Friends Church at New Castle, Indiana. Mildred E. White, one of our own Henry County girls, told of her work in Palestine. Special music appropriate for the service was furnished by the ladies quartet and the choir. At the close of the service a call was made for new members for the Foreign Missionary Society and thirty-five responded. The "White Gift Service" was used for the Christmas exercise, December 19. The choir assisted by singing a beautiful anthem and the children sang Christmas carols. After the Wise Men brought their gifts to the new-born King, the congregation brought theirs and laid them at the manger. These articles of food, clothing, and toys will be used by the Salvation Army for the poor.

IS TOLERANCE, ETC.

(Continued from page 853)

do not exceed or even compare with international agreements and adjustments which Friends recommend to the nations of the world as preferable to war. Can we not during the heat of a theological war effect a peaceable solution of the controversy within our own midst which will vindicate our peace principles and illustrate the sincerity of the true Quaker conscience which actually chooses the way of peace in preference to that of strife? Then the Society of Friends (Orthodox) and the Society of Friends (Liberal) can pursue their respective ways devoted to their distinctive concerns.

As a matter of fact it appears that the alternative to some such peaceable realignment is the continuation of the separation and disintegration that have already begun in different quarters within the limits of the Five Years Meeting.

GERVAS A. CAREY.

Long Lake, R. D. Two,
Traverse City, Michigan.

NEW ENGLAND LEADERS CONFER

The ministers and key workers of New England Friends meetings met for a two day conference at Worcester on December 8 and 9. The program was a full one, including addresses from well known speakers, both from within and without the Society of Friends.

The opening address on Dec. 8 was delivered by Dr. Kenneth MacArthur, Secretary of Rural Church Work for the Massachusetts Federation of Churches. Dealing espe-

cially with rural problems, the speaker showed that the tide has turned so that rural population is again beginning to grow. He felt that the increasing demand for food will accelerate this movement until the rural districts are again thickly populated. The churches must be ready for this when it comes. The speaker held that the great task of the rural worker is that of helping to better economic conditions at the same time that he works for spiritual values. People must be aided in the task of making a living on farms.

Both evening addresses were delivered by Charles Replogle with the aid of Mae Replogle, his wife. The former has recently assumed his new duties as Field Secretary of New England Yearly Meeting. In the course of his first address Charles Replogle said, "We want leaders, not bosses; do not let the people lean on you too much." The Replogles confined their report to the state of Maine.

During the day's program on Dec. 9, the attenders at the conference listened to two ministers of Worcester, one a Methodist and one a Baptist. The former, Dr. William S. Mitchell, spoke on the Magnitudes of the Ministry. He argued that, since this is the age of machinery, the work of forwarding religion can profit greatly by a wise use of machinery. He suggested ways of using clubs, committees, etc., so that they may be not mere mechanical devices, but machines filled with spirit. The Baptist speaker, Dr. Clifton H. Mix, spoke on The Church and Financial Problems. He has been quite successful in setting aside a day once a year when all of the members march by the front of the church to deposit their pledges. He feels that this does better than the every member canvass.

Other conference periods were conducted by New England Friends. Bertha Smith dealt with the Bible School, Harold Myers with the increase of membership, and D. Elton Trueblood with the preparation of the sermon. The attenders were happily surprised by the attendance of Fred E. Smith, Field Secretary for the Five Years Meeting, and of Edgar H. Stranahan of Penn College. Both were given places on the program, the former dealing with the general work of the Five Years Meeting and the latter with religious education. Fred Smith stressed the point that the national organization is not a boss, but simply a channel. Edgar Stranahan advised men to find some place suited to their abilities and stay there for the rest of their lives.

The conference would not have been pos-

sible had it not been for the cordial co-operation and entertainment of the Worcester Friends, especially Leslie Barrett.

BIRTHS

McMILLAN—To Mr. and Mrs. Esper J. McMillan, Wilmington, Ohio, November 12, 1926, a son, Thomas Carroll.

DEATHS

DIMMET—At his home in Lewisville, Indiana, November 29, 1926, John Dimmet, aged 72 years. For several years he had been a member of Lewisville Friends Meeting. His wife, two daughters and one son survive him. Interment in the Lewisville cemetery.

HAUPT—At the Johns Hopkins Hospital, Baltimore, Maryland, December 15, 1926, after an illness of ten days, Dr. Paul Haupt, professor of Semitic languages and director of the Oriental seminary at the Johns Hopkins University, aged 68 years. Born at Gortitz, Germany, educated at Leipzig and Berlin, he became a member of Johns Hopkins faculty in 1883. He did extensive research work in Bible lands, edited the Polychrome Bible and was the author of more than 600 books, being recognized as one of the leading philologists of the world. He was a member of Baltimore monthly meeting of Friends. His wife, two sons and a daughter survive him.

PRIEST—At Vassalboro, Maine, after a long illness, December 15, 1926, Ernest Rockwood Priest, aged 43 years. In young manhood he united with Friends and maintained a helpful interest in all lines of church work. For many years he was superintendent of the Bible school at East Vassalboro and at the time of his death was assistant clerk of Vassalboro Quarterly Meeting. He is survived by his wife, two sons, a daughter, his mother and two sisters, and his loss is also deeply felt by a large circle of friends.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Cal. 3581J. A cordial welcome to all out-of-town Friends.

LOS ANGELES, CALIFORNIA

First Friends Church, 950 West 17th St., at Toberman. Usual Sunday services. David E. Henley, Pastor; residence 1329 Toberman, phone Beacon 8650.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snively, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

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